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For the Herald and Journal.

FAREWELL!

Addressed to Rev. R. W. Allen, at the close of his term as President of the New London District.

Farewell! farewell! We may not mourn
For thee as for the dead.
Thou hast not entered that dark bourne
From whence no traveler may return,
Whence hope itself hath fled.
But yet we mourn; for we shall miss
The kind, familiar voice,
That told us of a world of bliss,
Or spoke of comfort yet in this,
And bade our hearts rejoice.

The interest thou for us hast felt,
Another soon may feel;
Our griefs another's heart may melt,
And he may kneel where thou hast knelt,
And for our endless weal
Pour forth the wishes of his soul,
In ardent, fervent prayer;
But even then, the thoughts that roll
Across the mind, and aurn control,
Will whisper of thee there.

The inexperienced and the young
Have found a friend in thee;
Thou hast not hushed the faltering tongue,
But ever round them thou hast flung
The arms of sympathy,
And cordial love is thy reward.
No looks of dark mistrust
Are thine—no doubting of thy word,
But as a servant of the Lord,
They know thee good and just.

God bless thee brother! May His love
Thy earthly pathway cheer;
He can the darkest cloud remove,
If he but smile, if he approve,
Thou hast no cause for fear.
God bless thee! These few words enshrine
The wish that hundreds tell;
It may speak in every line,
And love for thee, and love for thee,
Is breathed in this Farewell!

NEW LONDON DISTRICT.

For the Herald and Journal.

PERSONAL EFFORT.

Religion is a personal thing. The sins, for which we are condemned, are personal transgressions. We must repent for ourselves, believe for ourselves, live, die, and be judged for ourselves. Our work, neither men or angels can do for us; if done at all, we must attend to it ourselves. The most sublime and interesting object to be accomplished through the instrumentality of the church—the evangelizing of the world, and filling the earth with the glory of God—must be brought about through personal effort. The church is made up of individuals; and the grand sum of her moral light, strength, and influence, consists in the union of that possessed by her individual members, derived from the merits of the atonement. The church is required, through its different instrumentalities, to "preach the gospel to every living creature;" and in order to do this, every member should feel that he has some part to act in winning souls to Christ. Your part in this work, dear brother, you must attend to, or it must remain undone, and the church be shorn of its strength to an amount equal to not only what is but what might be your influence. Every lack of personal effort retards the work of God, and the general triumph of the gospel. God has favored all with at least one talent, for the improvement of which he holds him accountable. Every individual, however humble his condition in life, or limited his sphere of action, exerts an influence which he can control, and for which he must answer in the great day of reckoning. This influence is strongest upon nearest friends, who feel its daily force, and whose salvation may depend upon your efforts. Through your prayers, precepts, and godly examples, they may be brought to Christ, enjoy peace on earth, and eternal life in heaven; or, through your lack of effort, live in sin, die without a Savior, and go down to people the dreary abodes of the lost. Again, this influence will not die and find a grave with your earthly tabernacle, but it will live and be felt after you are dead and called to your reward. The influence of every day's effort, or lack of effort, may roll on, from generation to generation, attended with eternal consequences, till time shall be no more. How necessary is personal effort, that our influence may always be found upon the side of truth and holiness. What glorious results may not follow the pious efforts of the weakest saint of God! Thus the everlasting interests of immortal souls call upon every Christian to be up and doing, while the day lasts. The innumerable dangers to which mankind are exposed—the ten thousand temptations that assault them—the flood of fatal errors with which the world is deluged—the untiring zeal of Satan, and the sleepless vigilance and unceasing efforts of his emissaries in leading men to ruin, demand efforts and diligence on the part of every Christian, in persuading sinners to be reconciled to God, and " flee the wrath to come." Should not the man of God be more active in doing good, than the skeptic is in doing evil? Many innocent and unsuspecting, see not the fatal snares spread at their feet, and unless warned by your voice and guided by your holy examples, when too late to retrace their steps, may find themselves where hope no mercy can never reach.

"Let your light shine," is a divine precept, and no Christian can live to himself and receive the approbation of heaven. Personal effort in extending the conquests of the Redeemer, is necessary for our peace and safety, here and hereafter. If you fail to let your light shine, the light that is in you may become darkness. Your joys may decay, and your peace depart; your path be lost in darkness; your prospects of heaven be dimmed; and your hopes of glory perish. You may lose your sweet communion with God, fellowship with saints, and title to heaven. It is only by continuing in well doing, that we shall find our path shining more and more unto the perfect day, and by diligence and perseverance that we can hope for an abundant entrance into the everlasting kingdom. The discharge of every duty gives a title to some precious promise, and every well-meant effort to promote the interests of Christ's kingdom, is certain of a reward. "A cup of cold water" is not forgotten.

What satisfaction on earth, to listen to the voice of praise and thanksgiving to God, from hearts filled for the first time with a Savior's love, brought into the path of life through your instrumentalities! How satisfactory the compensation for your labors, to be welcomed to the eternal shore, the blood-bespinked band, the dwelling-place of angels, by those led to shun the paths of sin and gates of death by your warning voice! What heavenly glory shall fill your soul,

when standing before the "Great White Throne," you may be permitted to present to Christ, robes in white, those saved from Satan's power, through your influence, as they shall wing their way to the paradise of God for ages yet to come! One word more. What you do, must be done quickly—the night cometh when no man can work. Brother, sister, you will soon offer up your last prayer—deliver your last message—put forth your last effort—set in motion the last wave of your influence upon the ocean of time. Time, with you, is drawing to a close—death is at hand—to-morrow you may be in eternity! "Whatsoever thy hand findeth to do, do it with thy might."

MAINE, March 22.

For the Herald and Journal.

SANCTIFICATION.

EXPERIMENTAL TESTIMONY.

Br. Stevens.—The subject of holiness is to me one of vast importance; one upon which I delight to dwell. How often have I, on receiving the Herald, eagerly glanced over its pages, hoping to find something written on the subject, and when I have had the pleasure of finding an article, how have I secretly wished the author had accompanied it with a relation of his own experience on the subject. There is nothing that will vibrate through the heart like experience. As I was ruminating on these things, it occurred to me that as I professed to do unto others as I would that they should do unto me, I ought to give a relation of my own experience, through the Journal. I thought but little of it, at first, but as it frequently revolved in my mind with increasing weight, I made it a subject of prayer, and felt conscious the Lord required it of me. Although I feel my unworthiness, I will not for a moment indulge a secret wish to be released from any duty which I am sensible He requires at my hands, for I desire that his will may be done in all things.

In the early part of my life I embraced the religion of Christ, and was fully convinced to be his faithful subject while I sojourned on earth. In a few months after I enlisted in this warfare, the life of Hester Ann Rogers was put into my hands. I there discovered that there were greater blessings to be attained than I had yet enjoyed. I earnestly desired to be saved from all the remains of sin, which I had already found troublesome. I resolved at once to seek for a clean heart. I earnestly sought it about three weeks, devoting my time mostly to prayer and reading. I at length lost my burden; I knew not how. A sweet peace ensued, and a deep solemnity rested upon me. I felt a desire to commune with God alone. I enjoyed a constant spirit of prayer. I knew I felt a deeper work than I had enjoyed before, but I dared not fully believe it was the blessing of perfect love, because I had not the evidence which I expected would attend it. My peace, for a while, was like a river; but I was young in experience, and did not fully understand the devices of Satan, nor the requirements of the gospel. I yielded to temptation, and got into darkness. I then resolved to seek the blessing in a more legal way, believing if I was faithful in the discharge of duty, and in bearing the cross, that I should grow into it; but I made slow progress, and although I formed the best of resolutions, I poorly kept them. I was at times greatly blessed, and would receive new strength; but yet I had not complete victory over my inward foes. They frequently led me astray, and I often had to perform the work of repentance. But God was good; he seemed to pity me, and granted many wonderful answers to my prayers.

Years passed on. I had many long and severe struggles for victory over my besetting sins. I firmly believed that Christ had purchased full salvation for us, and was in the dark as to how I could obtain the blessing. But I failed in my consecration. I made a sort of general consecration, without taking every minute particular into the account. I was called, in the providence of God, to make many sacrifices for his cause, to which I cheerfully yielded, and thought I had given up all. In the year 1840 I was greatly blessed, and had great victory over my inward foes. I lived a number of months free from condemnation, and almost fancied the long sought blessing mine; but I had not the assurance I wanted, neither was I saved from the fear of man. But I again gave way to temptation.

Thus I struggled along—sometimes in the light, rejoicing, and sometimes in the dark, moaning, and sometimes on the island of "Doubt Know," until the summer of 1845; and how often have I enjoyed the smiles of heaven's countenance, have I firmly resolved to live so near the Lord that my evil propensities should never lead me astray. But, alas! how ineffectual are all our resolutions, unless Christ has full possession of the heart. I sensibly felt my unlikeness to Christ, and an intense desire to be perfectly conformed to his will. I felt that it was

"Worse than death God to love,
And not my God alone."

To be pure in heart was my constant desire. Nothing short of entire purity, I felt, could satisfy me. It was not happiness, or a high state of enjoyment that I sought, but to know that I was daily accepted of God, and to have a principle formed within which should keep me from all sin. I knew Christ had said, He that followeth me, shall not walk in darkness, but shall have the light of life, and whatsoever we asked the Father, in his name, it should be done for us. I believed his word to be immutable; I knew the fault must be in me. I now resolved I would be wholly the Lord's, at the loss of all things else. I earnestly besought the Lord to lead me in the right way, and show me every hindrance; to give me an undisguised view of my own heart, and to let me see it as he saw it, although the sight might appal me. I desired to have a thorough work, and have my heart searched to the centre. And O, what a nest of worldly appetites and selfish desires were disclosed to my mind! I no longer wondered that Christ would not make his abode in such a heart. I besought the aid of his spirit in the examination. I endeavored to go thoroughly; I examined one thing at a time, and paused over each, until I saw how worthless and insignificant they were when compared to a life in Christ. I was enabled to overcome and dispense with all worldly matters, with tolerable ease, but when I came to my family I was fast. The cords which bound them to my heart were fastened so strong that I could see no way to loosen them. I knew Christ had said, He that loveth son or daughter more than me, is not worthy of me. I did not wish to love them more than I loved Christ, but I could not see how I could give them up so as not to feel too much anxiety for their welfare. I pondered over this for days; their welfare. I earnestly besought the Lord to subdue my heart by his almighty power, and make it right. But he condescended to reason the case with me, and by his mild, gentle, loving

spirit he won my affections from all earthly objects ere I was aware. He showed me the inconsistency of indulging such anxious feelings, and that it amounted to just nothing; that I knew not what was for their good, and should my desires be granted, they might prove a curse instead of a blessing; that they were in his hands, and he could do with them just as he pleased; that his knowledge was infinite, and he knew what was for their best good, and if I would give them up entirely to him, he would be their protector, and watch over them with a father's care. I saw the propriety, and with what ease those ties could be sanctified. All was given up and consecrated, but self.

And now, would I be willing, could I possess this inestimable blessing, to fully confess it, at all times, and in all places, where I might feel it required of me, and to labor for the advancement of his cause in every way which duty seemed to call? Here, again, seemed a hard case. Nature quailed; this was truly nailing self to the cross. I saw that I must stand alone. I knew of no one who professed to enjoy the blessing, with whom I could communicate, and scarcely any who professed to live in a justified state. As far as my knowledge extended, it was mostly darkness and death amongst professors of religion. But here again that gentle spirit condescended to reason with me. He assured me that His grace was sufficient for me, and if I put my trust in him he would never leave nor forsake me, and that he required nothing of his followers but what he gave ability to perform; that his yoke was easy and his burden light to all who willingly took it upon them. I saw there was no other way but to enter this straight gate. I at length yielded, and said, I will. The struggle was now over—all was given up to Christ's control. I had felt anxious to have a powerful evidence, that I could not doubt; but I now saw that I must trust alone in Christ's promises, and as I had given up all, I must believe that blessing mine. "This seemed, at the moment, like taking hold without a handle, if I may be allowed such an expression; or, in other words, like taking a step in the dark. But I ventured to believe, and soon those sweet words were whispered, "Be of good comfort, thy faith hath made thee whole." A sweet and heavenly peace filled my soul, and when I came to read the word of God, I had all the evidence I could desire; for, although I had loved and studied it for more than sixteen years, it now appeared like an entire new book. There seemed to be a veil taken away, and all was plain and clear. The precious promises were all mine, and I could witness with the experience and feelings of the apostle, as I never could before. I could now reckon myself dead in sin, for it had no dominion over me; and alive to God, for I felt a lively interest in his cause. I read the fruits of the spirit, and humbly trusted that I possessed them. Paul says, "for we which have believed, do enter into rest." I felt perfect peace and perfect rest. Christ said, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." I felt an indwelling God, a present Savior. I cannot here allude to all the precious Scriptures that were applied to my heart; but I would now say, that by the grace of God, I still stand fast in the liberty wherewith Christ hath made me free; my zeal has not abated, nor my love grown cold. I have never, for a moment, been left to doubt, since I fully gave my all to Christ. I feel truly that the life I now live, is by faith on the Son of God. I feel my own weakness, and without the constant aid of his Spirit I could do nothing. As a little child reposes on the bosom of its parent, with all confidence in her protection from harm, so do I repose on Christ. He gives me power to watch and stay my mind on him. My joys are sometimes elevated, and sometimes depressed; but I have constant light and peace, and daily acceptance with God. The fear of death is gone, and nothing binds me to earth. I am truly grateful for temporal blessings, but my affections are set on things above, and not on things on the earth, and I feel that my life is hid with Christ in God. I can now comprehend Christ's exhortations in the twelfth chapter of Luke. I am now free from all painful anxiety, except for the salvation of souls, and the advancement of Christ's cause.

I would here say, that after I fully set my heart to seek this great salvation, resolved that victory or death should end the struggle, Christ seemed to take all possible pains, so to speak, to lead me on to certain victory. He showed me all that was in my heart, used mild and persuasive arguments to induce me to give them up, drew me on by the cords of his love, and kept the priceless pearl constantly held up before me, daily assuming new beauties and new attractions, until its importance outweighed all other things below the sun. Who would not love such a friend—such a Savior? And now, my greatest desire is, that all the professed followers of Christ may enjoy this great salvation. While I behold such a fulness in Christ, enough to supply every spiritual want in the whole human family, how painful is the thought, that so few enjoy a full salvation. How many thousands, who profess the name of Christ, are living in a famishing state!

MAINE. A LOVER OF HOLINESS.

For the Herald and Journal.

THE DETERMINED SUPPLIANT.

She was but thirteen years old, but she had received the benefit of pious parental example, and of Sabbath school instruction. The father, once a pious class leader on earth, now rested from his labors, and reaped his reward in heaven. Her mother, ever anxious for her child's conversion, had sent her, in company with pious companions, to the prayer meeting, while she had retired to her closet, to wrestle with God for her daughter, in prayer.

I had, that evening, returned from a neighboring town, not knowing that our prayer meeting was to be a scene of so much interest. But before it commenced, while the people were collecting, there appeared an unusual fervor on the part of Christians, and an unusual seriousness on the part of sinners. And when the meeting was opened, it occurred to me that an early invitation to mourners to come forward for prayers, would not be inappropriate or useless. As we gave the invitation, six chairs were located in the centre of the room, and immediately filled with mourners. They knelt with us in prayer, while three devoted brethren addressed the throne in their behalf. Then, to vary the exercises, and to relieve their position, I invited them to rise from their knees while we sang.

"Arie, my soul, arise."

All rose but one. I approached her, and invited her to do the same. Never shall I forget the answer which she gave me. "Sir, I can never rise, till I find my Savior." I saw at once that she was a determined suppliant; and though astonished at such confidence in one so young, I could not but answer, Child, according to thy faith, be it unto thee.

We knelt again in prayer. All prayed at once, and yet without confusion; for there was but one sentiment, one sympathy for the suffering child. Her voice mingled with the voices of others, and at last rose above them, in agonizing, personal petition. She prayed with the sympathy of a child, and with the understanding of an experienced Christian. Her prayer compassed all subjects connected with her convictions, her guilt and her pardon, till it finally became narrowed to one petition, that she might be prepared for heaven—that she might meet her pious father there; that she might gladden her mother's heart; that she might go to heaven with Ann and Charlotte, her companions who knelt at her side, and struggled for her deliverance.

Her prayer ceased. A feeling of relief came over us; we felt that prayer was answered, and need not be repeated. Amelia rose from the chair where she had been kneeling for full two hours. Her face shone like a sunbeam. She said God had answered her prayer, had forgiven her sins, and prepared her for heaven. I left her in the heavenly way; and when I reached my Father's house, I expect to meet this dear child, this determined suppliant, there. J. T. P.

For the Herald and Journal.

"CHARGING GOD FOOLISHLY."

Is it not charging God foolishly and wickedly, to say an evil is "providential," when we know it was caused by the wicked agency of man? Would any one suppose that the famine in Ireland would have been, if all the population had been taught wisdom, industry, and frugality, instead of being ridden, and kept in ignorance by the priest-hood?

Some evenings since, a distinguished officer of this Commonwealth called it an "unaccountable providence!" It hurt my feelings to have man charge God as the author of it, because I think he is not the author of unnecessary misery. Again, some sick people, who made themselves so by indulgence in hurtful appetites and passions, are attributing their sufferings to him, instead of to themselves.

These sayings lead the young to hate and dread their Maker, rather than love him; it does their minds great mischief; and I wish Methodists would leave off such Calvinistic remarks. They are almost as hurtful as the opposite error, Universalism.

March 23.

For the Herald and Journal.

CHRIST'S TWO-FOLD NATURE.

BY W. C. W.

Jesus Christ has been appointed a Mediator between an offended Sovereign and his rebellious subjects. Now, for one to be a Mediator between two parties, it is necessary that he be on a level with both parties, and a friend to both. And such a being was Christ. In him were mysteriously combined divinity and humanity. He was God-man, equal with the former, and on a level, sin only excepted, with the latter. In this capacity he succeeded in appeasing insulted justice, and procuring pardon for the guilt.

"O what a scale of miracles is here!
Pardon for infinite offense; and pardon
Which speaks its value infinite!"

Our Savior being truly God and truly man, can sympathize with both. He not only knows the secrets of the Almighty, can read all the thoughts which fill his great heart of love, and is well acquainted with the feelings that pervade his mighty breast, but he "knows what is in man" and can be "touched with the feeling of our infirmities."

If Christ were mere man or a super-human created being, we could not safely put our trust in him. Were we to trust in such an one we should bring upon ourselves Heaven's curse, for we read, "Cursed be he that trusteth in man, and maketh flesh his arm." Or had Christ appeared among men clothed only with the attributes of deity, condescension would have seized upon the afflicted hearts of the children of men. But he who is "the image of the invisible God," condescended to disrobe himself of heaven's glories, and take upon him our nature, a human body and a human soul. He is styled "Son of Man" above sixty times in the New Testament, and when thus called his humanity is doubtless referred to; when called "Son of God," reference is had to his divinity. The union of his divine and human nature are inexplicable to our short-sighted vision, yet no harder to believe than a great many acknowledged truths which are far above and beyond our comprehension.

The nature of our Redeemer is graphically set forth in a discourse which issued from the press, a few years since, a striking and eloquent passage from which I cannot forbear quoting in this connection.

"If the two-fold nature of Christ be a mystery, it is a blessed mystery; full of sweetness, as well as full of wonder. For observe, how beautifully it falls in with the account given of him while he tabernacled here on earth. In this account, circumstances of humility and circumstances of grandeur are made strangely and sweetly to blend together, indicating at the same time both his human and divine nature. See the blessed Savior in Bethlehem born of a woman, born in a stable, and laid in a manger. Here are circumstances of humility, pointing out his human nature. But mark circumstances denoting his divine nature. A star announces his birth, and angels sing his natal song! See him at the grave of Lazarus! He weeps like a man; and then says, 'Lazarus come forth!' like a God. Approaching the barren fig-tree, he hungers like a man; and then with a word withers the fig-tree away, like a God. During a raging storm on the sea of Tiberias, he lay in the ship, with his head upon a pillow. He slept, like a man; but being called upon he arose and rebuked the winds and the sea, like a God. Having wrought a stupendous miracle, he goes into a mountain apart to pray, like a man; and at the fourth watch of the night he comes to his disciples, walking upon the water, like a God. O, see the hope of Israel, on yonder bloody tree, nailed to the cross! He suffers like a man; then opens the gates of paradise to the dying thief, like a God. In yonder sepulchre, alas! in yonder sepulchre, wrapped in his winding-sheet, my blessed Jesus lies, pale and cold in death, like a man; but on the morning of the third day he bursts the barriers of the grave, and rose triumphant like a God. And see him also after his resurrection. He takes a piece of broiled fish and of an honey-comb, and did eat with his disciples, like a man; and then he leads them to Bethany and blesses them, and as he blesses them he ascends in radiant majesty, far above all heavens, a God confessed! God has gone up with a shout; the Lord with the sound of a trumpet! Sing praises unto God, sing praises; sing praises unto our King, sing praises!"

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."

"All hail the great Emmanuel's name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him, Lord of all!"

"Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him, Lord of all."

Gilmanston, N. H.

THE REV. DR. WOLFF.

When he had the living or curacy in Yorkshire, which he resigned to go in search of Conolly and Stoddard, he gave up his pulpit to a Syrian bishop, who actually preached to the poor people in Arabic in the morning, Dr. Wolff giving them an English version of the same sermon in the afternoon. I think a Yorkshire country congregation, listening to a long discourse in Arabic, must have been a subject worthy of being made a picture of. Dr. Wolff—great traveller though he be; thousands and thousands of miles, through strange countries and people, though he has passed—is in going through England, as helpless and inexperienced as a child or school-girl. I have heard a clergyman of the north of England say, that some time ago he came consigned to him, and with as minute direction what to do with the "great traveller," as though he were a parcel. The gentleman in question took the Doctor to a hotel, and ordered refreshments, &c., for him, the latter expressing no more wish or opinion in the case than if he were a school-boy under a guardian's care. When travelling in a deputation his friends in one place put him into a coach, and his friends at the other take him out; for so abstracted from external objects is he—so full of the East and Eastern literature, so ethereal an enthusiast—that if he were not looked after in this way the chances are that he might go into the wrong coach, or not go at all. Yet, strange to say, as an Eastern traveller, few men discovered such energy or foresight—he then seemed to rouse himself to the exigencies of the way; but he hardly, I suppose, thinks it worth while keeping his eyes open in a country where travelling has no greater danger than a railway collision. He'd make less mistake in going from Jerusalem to Jericho, than in going from Cornhill to Paddington. About money he is equally careless; he does not seem to know the value of it, or if he does, he despises it; he seems equally indifferent whether it be a sovereign or a shilling which he draws from his pocket.—Correspondent of the Bristol Times.

SAD CHANGES OF FORTUNE.

"Do you give out work here?" said a voice so soft, so low, so ladylike, that I involuntarily started and looked up.
"Do you give out work here?"
"Not to be sure," was the ready reply. The stranger turned and walked away.
I left the shop, and followed the strange lady.

Passing Thompson's, she paused—went in—hesitated—then turned and came out. I now saw her face—it was very pale—her hair, black as night, was parted on her forehead—her eyes, were very black, and there was a wildness in them that made me shudder. She passed on, up Broadway to Grand street, where she entered a miserable looking dwelling. I paused—should I follow further? She was evidently suffering much. I was happy—blessed with wealth, and much beloved in husband, children, friends! I knocked—the door was opened by a cross, looking woman.

"Is there a person living here who does plain sewing?" I inquired.
"I guess not," was the reply. "There is a woman up stairs, who used to work, but she can't get no more to do—and I shall turn her out to-morrow."

"Let me go up," said I, as, passing the woman with a shudder, I ascended the stairs.
"You can keep on up to the garret," she screamed after me, and so I did—and there I saw a sight of which I, the child of affluence, had never dreamed! The lady had thrown off her hat, and was kneeling by the side of a poor, low bed. Her hair had fallen over her shoulders—she sobbed not, breathed not—but seemed motionless, her face buried in the covering of the wretched, miserable bed, whereon lay her husband. He was sleeping. I looked upon his high, pale forehead, around which clung masses of damp, brown hair; I was knit, and the pale hand clenched the bedclothes—words broke from his lips—"I cannot pay you now," I heard him say.

Poor fellow! Even in his dreams, his poverty haunted him! I could bear it no longer, and knocked gently on the door. The lady raised her head, threw back her long black hair, and gazed wildly on me. It was no time for ceremony; sickness, sorrow, want, perhaps starvation, were before me. "I came to look for a person, to do plain work," was all I could say.
"O, give it to me," she sobbed. "Two days we have not tasted food, and to-morrow—" She gasped, and tried to finish the sentence, but could not. She knew that to-morrow they would be both homeless and starving!

"Be comforted, you shall want no more!" I kept my word. In a few days she told me all; of days of happiness in a sunny West Indian air, her childhood's home. Of the death of her father and mother, of a cruel sister and brother-in-law; how she left that home, hoping to find a brother in America; how she sought in vain, but found, instead a husband; he too, an Englishman, a gentleman, a scholar, had been thrown upon the world. Sympathy deepened into love; alone in a crowd, all the world to each other, they married. He procured employment in a school; she plain needle work. Too close attention to the duties of his school, long walks, and scanty fare, brought ill health, and confined him at length to his bed.

The shop from which his poor wife obtained work failed, and their resource was cut off. She had looked long, weary days for employment, many had none to give, others "gave no work to strangers." Thus I found them, to comfort them for a little time; then, I trust, they found a comforter in heaven!

The husband died first; died, placing the hand of his poor wife in mine! I needed not the mute appealing look he gave me. I took her to my own happy home—but it was too late!

It is a very little time ago, I went one morning to her room. She had passed a restless night; had dreamed, she said, of her dear George; she called me her kind and only friend, begged me

to sit a little while beside her, and looked up so sadly in my face, that my own heart seemed well nigh breaking. I left her not again.

In the still deep night, I heard her murmur "Sister Anne, do not speak so harshly to me! O, mamma, why do you leave me?" Then again she said, "Give me an orange, my sister; I am very faint." Her soul was again in her own sunny home.

"Lay me by my George, and God will bless you," were her last words to me. I led my hushed children to look upon her sweet pale face, as she lay in her coffin. They had never seen sorrow or death, and then I gave them the first knowledge of both; then I told them of the sin, the cruelty of those who would the "stranger's" heart.

INDIAN MISSIOFARY.

Dixon W. Lewis is a Choctaw of pure blood, of benign and thoughtful countenance, stout build, and is now in his 21st year. When a lad, wandering through the streets with his "Breech about," he was taken into the house of a kind Christian lady, now residing in Mobile, and fed at her table. He says the blessing she piously asked before eating impressed him very deeply, though he understood not a word that was said. Dixon was persuaded to go to a Sunday School. He learned to read, and was converted to the faith and obedience of the gospel. The Juvenile Missionary Society of Mobile took him under its care, and sent him to the Alabama Catechetical Institute, bearing his expenses, clothing him, and supplying him with books. From this Institute he was sent by the same benevolent Society, to Emory College, Georgia. At the session of the Alabama Conference, in 1846, he was admitted on trial in the travelling connexion, and appointed to labor among a large remnant of his own tribe, then living in Kember county, Mississippi.

His people, though there was not a Christian among them, very soon and willingly built him a school-house and a church; and thus the Choctaw Indians, with a much more enlightened policy than in their midst, simultaneously, the two greatest levers of social reform and the preacher, ever known—the schoolmaster and the preacher.

His school opened with thirty-six scholars, embracing children from five years old to adults of thirty-eight. He instructed them, and prayed with them, and, in three months, thirty-two of them were hopelessly converted. All these joined the church but four, and the reason why these did not join, was, to use his own language, "Because two of them were too little, and the other two were children of proud chiefs." At the close of his conference year, he reports one hundred and three conversions, and a church organized among the Choctaws—ninety-eight strong. His father was among the converts, and many of his relations, and an old man over one hundred years of age.

In reply to my question, "What appeals do you find most effectual in addressing an Indian congregation—what arguments do you use?" Do you persuade or alarm?—terribly by the awfulness of hell, or allure by the brightness of heaven?—he answered: "You can't scare an Indian. The best way of dealing, is to represent God as one who claims and has a right to his obedience; and then tell him how and in what to obey." "What were your first encouragements that the word was producing its effect upon your people?" He answered: "An increased respect for the Sabbath."—Richmond Advocate.

DEATH AND THE GRAVE.

Few words are so full of meaning as these, or convey to the mind of man more solemn and impressive thoughts. Death, the king of terrors, is coming on his pale horse from behind the distant future. The multitude fear his coming, but few watch for his approach.

Death has a sting. The grave with its coldness and silence, is unwelcome. In all ages, and in all countries, there is a reluctance in the heart of man to die. Death cannot be contemplated, by many, even at a distance, without pain; and so general is the unwillingness to become familiar with the thoughts of death and the grave, that a case is rarely found, where the individual can speak of his departure with the same composure and serenity of mind, as of matters belonging to the world. Death! To think of dying—of knowing the bitterness and agonies of the last hour—of the sight falling—the world receding—eternity opening! These are thoughts which the unsanctified heart cannot dwell upon without agitation. Nature shrinks from the thought, much more from the reality. But the heart sanctified by grace, can look steadily and calmly at death. The Christian can triumph over death and the grave, and walk cheerfully through the dark valley. He alone is the conqueror. He becomes the victor when vanquished, and triumphs as he falls. "Let me die the death of the righteous, and let my last end be like his."

THE TOLLMAN'S FAMILY.

In the town of Dessau, in Germany, there was a long bridge over the Elbe. The end of the bridge, were much lower than the middle. The toll-man's house was placed upon the highest part of it, in the centre. In the spring of the year, when the ice was breaking up, there arose a great storm, and the river, with the broken pieces of ice, came roaring down so violently, that the ends of the bridge were soon carried away, and nothing was left but the middle arch of the bridge, with the toll-house upon it, which looked as if it were upon a little island in the middle of the river. The force of the river was so great that it was impossible that this arch should stand long, and the poor tollman feared that his house would soon be carried away by the waves, and his wife and children all drowned. There were a great many people on the banks, pitying the poor man's fate, as he and his wife and his children screamed to them for help; but the storm was heavy, and the ice made it dangerous, and they were all too cowardly to go out in a boat, to try to save the poor family from drowning. Among them was a rich count, who held up a large purse of gold, and offered it to any one who would go and save the tollman and his wife and children; but no one would risk his life for money. At last a poor man came along in a wagon, and as soon as he saw the danger the poor people were in, he set off in a little boat, and never minded the storm. He got safely to the toll-house; but he had to go three times before he brought away the whole family. Just as he was landing the last load, the arch gave way, and the house was carried down the river. The poor father, and mother, and their children, were too happy to speak, when they found they were safe.

The count then offered the poor man who saved them, the purse of gold. "No," he said, "my life was worth more than money, and I do not wish to be paid for doing right."

For the Herald and Journal.

LIFE OF REV. E. F. NEWELL.

LIFE AND OBSERVATIONS OF Rev. E. F. Newell, compiled from his own manuscripts, by Rev. C. W. Ainsworth.

Mr. Stevens.—Whether it is owing to good or bad taste, there is no doubt the highest narrative of past events in the history of Methodism, written and published by the fathers who yet linger among us, but I seize upon with amazing delight, and devour it with marvelous avidity. How can I help it? It is the prompting of an instinct which I have no disposition to repress. It is a mental disease, or a morbid clinging to denominationalism, then be it so; no one need hope for my recovery, for I am free to declare it as my opinion in the matter, I am just cured.

I am exceedingly fond of well written and eloquent history, such as Gibbon's "Decline and Fall," or Alison's History of Europe. I love to read the good old English writers; particularly do I love the English of Johnson, Addison, Steele, &c.; and the elevated and lofty style of Robert Hall, and Thomas Chalmers, who, by their perfect captures with it; and then, in regard to the literature of the modern reviews, give me the productions of that giant among the intellects of the day, Macaulay.

But I declare to you, there is not a work in history, philosophy, divinity, or literature of any kind and class, but I will lay it down, any time, to peruse the simple, unadorned, unpretending, yet devout narratives of our old Methodist preachers. They tell of times that were perilous, and they give the records of deeds more than chivalrous. The charm of these productions is that they breathe, and the triumphs of grace which they relate; why may we not have more of them? A few of the patriarchs of American Methodism are yet with us; let them rescue from oblivion the treasures of experience, facts and incidents which they possess, ere it is too late. Some of these remarkable men have already given in this work. Fathers Smith, Washburn, Stocking, Kent, Kibby, &c., have done a noble work for the young men now taking their places; and, for one, I tender them most hearty thanks for what they have done.

I have also read, with peculiar interest, the Life and Observations of our venerable father Newell. It claims nothing more than to sketch the experience and fortunes of a pioneer Methodist preacher. This is done in style wholly unpretending, yet it is full of interest, and the two great graces rarely met in modern literature—simplicity and Christian humility.

Our aged members will certainly be delighted with the perusal of this little book, and our young people will be interested and profited. Purchase and read the book, and you will call me a true prophet, in this respect.

Nor will it hurt young Methodist preachers to read this humble production, especially those who have never had the privilege of mounting their horses to travel four, six and eight weeks, to preach in barns, school houses, groves, kitchens, and a few times, in the course of a year, in a very humble chapel. How many among our young ministers would submit to this kind of education, after becoming preachers, who think themselves exceedingly wronged by the Presiding Elders and Bishops, if they are appointed to labor beyond the smoke of the large towns and cities. Such successors of our departing fathers, had better study with greater attention, and seek after, with greater earnestness, the qualifications of a good Methodist minister.

Worcester, March 30. J. D. BARTON.
P. S. The Life of Father Newell is published by Br. C. W. Ainsworth, Worcester, Mass.

For the Herald and Journal.

TO THE MEMBERS OF THE NEW HAMPSHIRE CONFERENCE.

Dear Fathers and Brethren,—As the next session of our Conference is to be held at this place, at the suggestion of several of the preachers, I wish to call your attention to a few things connected with the business of the Conference.

Will the Committee of Examination, and all the candidates be here in season to attend to a thorough examination, prior to the opening of the Conference? This is very important, as is well known, to expedite the business of the Conference, and to do it well for the chairman of the Committee for each year's study, to give notice, in the Herald, of the time for the committee and candidates to meet? It is hoped that the candidates will be fully prepared to pass a good examination; satisfying the committee that they have attended faithfully to the studies prescribed. Your future usefulness and success, as ministers of the everlasting gospel, depend very much on the preparation you make for examination. The age in which we live, presents, every year, additional claims upon us. Shall we prepare to meet these claims?

It is very desirable that the reports from the circuits and stations should be prepared beforehand, and ready for the first call—the Sabbath School and Missionary reports forwarded at the first session; the Sabbath School report to the Secretary of the Sabbath School Society, and the Missionary report to the Treasurer of the Missionary Society. We request these reports early, that the anniversary of the Sabbath School Union may be held on Thursday, P. M., the second day of Conference, and the anniversary of the Missionary Society on Friday. Will the members of our church, and all others who please, take notice of the time of holding these anniversaries, and be present? We think you will be highly entertained and greatly profited. As the form for the Sabbath School report, prepared by the Corresponding Secretary, was not understood by all, last year, causing some error, I will give the form, with a few explanations.

Form of Sabbath School Report.

1. No. of Schools.
2. No. of Officers and Teachers.
3. No. of Scholars, (including children and adults).
4. No. of volumes in Library.
5. No. of Bible classes, (the number of classes composed of adults).
6. No. of scholars in classes, (too young to recite lessons, taught to read, &c.).
7. Expenses of school this year, including class and library books, Sabbath School Advocates, tickets, &c.).
8. Raised for benevolent purposes, (for foreign objects).
9. No. of Sabbath School Advocates taken.
10. No. of conversions, (in the Sabbath School, the present year).

— Circuit, or Station. — Preacher.

See that there is no mistake, for it is very important that these reports be correct. The Missionary report should contain the amount raised on the charge, during the year, with the money enclosed, if not forwarded before, with directions in regard to its disposition, if any; Missionary concert, how often held, the name of the district, station, and preacher. Please be particular, brethren, and have these reports all ready, for they will be called for the first session of Conference.

For information with regard to places of entertainment, please call at the parsonage.

Sanbornton Bridge, N. H., March 30.

For the Herald and Journal.

NEW HAMPSHIRE CONFERENCE SEMINARY.

This young and flourishing institution is in successful operation, under the supervision of Rev. R. S. Rust, assisted by other able teachers. The spring term commenced the 24th ult., and numbers 125 students, many of whom are pious, and bid fair to be ornaments in the church, and a great blessing to the world. The board of trustees is now kept by Rev. Silas Green, in whose ability to give satisfaction the Trustees have full confidence. This institution presents to the members of our church, and all our friends, an inestimable privilege. Can parents and guardians do their children a greater favor than to send them awhile to this Seminary? Let me inquire of those at a distance,—Will not the superior advantages here, over the small schools in your own neighborhood, counterbalance the extra expenses for fare? In the thousands of families who worship with us, within the bounds of this Conference, are there not hundreds, if not thousands, of children to be educated? And is it a matter of little importance, where they are educated? What is a little distance or expense, compared with the character of the school,

the nature of the instruction, and the associations enjoyed? If you have much to bestow upon your children, be sure to give them a good education; if little, let that little be education.

The summer term will commence May 26, and continue eight weeks. Tuition for 11 weeks, for common studies, \$3.00. Higher branches, \$3.50.

J. STEVENS.

Sanbornton Bridge, March 30, 1847.

HERALD AND JOURNAL.

WEDNESDAY, APRIL 14, 1847.

A CAPITAL PROJECT.

We have long thought that one of the mightiest instrumentalities of Methodism, was its literature.—Wesley, and our first minister in America, scattered books everywhere in their course; and who can tell the good achieved by the memoirs and writings of Wells, Fletcher, Benson, Hester Ann Rogers, Mrs. Fletcher, Mrs. Cooper, &c.?

The flood of literary trash which is now overwhelming the land, has, we fear, swept from general use many of these precious productions; and there is evidently need of new measures to disseminate them afresh among our people. We have often asked ourselves the question, Why could not our Book Concern publish them in a series, in neat and attractive style, and at suitable intervals, as a domestic library, and bring the vast agencies of our presses and preachers into a movement for their general circulation among us? We had proposed to ourselves some editorial articles on the subject, when we found that the Western Book Agents were announcing a programme of the very project. They call it the *Wesleyan Family Library*. It will consist of two series.—

The first series contains twenty-two volumes, 18mo., on a variety of subjects, each volume being complete in itself, and the whole well and uniformly bound and lettered. The series amounts to ten dollars, and we think will be found as cheap as any equal number of volumes of similar size and execution.

The second series contains twenty-four volumes, 12mo., bound and lettered as the above, at twenty dollars.

We subjoin a list of each series, with the price per volume.

WESLEYAN FAMILY LIBRARY.

Series 1st, at \$10.

- | | |
|--|----|
| No. 1. Pilgrim's Progress, | 50 |
| 2. Peck on Christian Perfection, 18mo., | 50 |
| 3. Sketches and Incidents, 2 vols. in one, | 50 |
| 4. Doctrinal Tracts, | 50 |
| 5. Fletcher's Appeal, | 50 |
| 6. Village Blacksmith, | 50 |
| 7. Dixon on Methodism, | 50 |
| 8. Mormonism and the Mormons, | 50 |
| 9. Fulfillment of Prophecy, | 50 |
| 10. Carvoso, | 50 |
| 11. Bramwell, | 50 |
| 12. Annals of the Poor, | 50 |
| 13. Christian Philosophy, | 40 |
| 14. Life of Abbott, | 40 |
| 15. Convert's Guide, | 40 |
| 16. Mother's Guide, | 40 |
| 17. Christian Student, | 40 |
| 18. Self-Knowledge, | 40 |
| 19. Dialogues on Popery, | 40 |
| 20. Mammon, | 35 |
| 21. M'Own on the Sabbath, | 25 |
| 22. Maury on Eloquence, | 50 |

WESLEYAN FAMILY LIBRARY.

Series 2d, at \$20.

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|---------------------------------------|--------|
| No. 1. Wesley Family, | \$1.00 |
| 2. Life of Bishop Roberts, | 1.00 |
| 3. Hubbard on Baptism, | 1.25 |
| 4. Rule of Faith, | 1.00 |
| 5. Peck on Chris. Perfection, 12mo., | 1.00 |
| 6. Clarke's Theology, | 1.00 |
| 7. Episcopius, | 1.00 |
| 8. Morris' Sermons, | 1.00 |
| 9. Original Church, | 1.00 |
| 10. Companion for the Afflicted, | 75 |
| 11. Life of Fletcher, | 75 |
| 12. Life of Luther, | 75 |
| 13. Advice to a Young Convert, | 75 |
| 14. Power on Universalism, | 60 |
| 15. Life of Dr. Coke, | 75 |
| 16. Apostolical Succession, | 75 |
| 17. Wesley's Missionaries to America, | 75 |
| 18. Primitive Church, | 75 |
| 19. Life of T. Ware, | 75 |
| 20. Wesleyan Theology, | 75 |
| 21. Watson's Conversations, | 75 |
| 22. Saint's Rest, | 75 |
| 23. Centenary of Methodism, | 65 |
| 24. Watson's Wesley, | 50 |

A capital project do we call this, and we cannot conceive why it should not be practicable. Suppose, for instance, that one volume of the first series should be issued every fortnight—then, in less than a year, subscribers could furnish themselves with the 22 volumes, at less than an average of 50 cents a fortnight. We hope the eastern agents will favor us with a similar arrangement, and that our preachers and families will enter heartily into it. We hope one thing further, viz.—that these volumes will not be sent out in our old-fashioned, and unattractive binding, however substantial it may be; the covers should be uniform, handsomely lettered, and with some marked peculiarities, which will distinguish them as the *Wesleyan Family Library*.

THE CONFERENCES—THE HERALD.

Subscribers are respectfully reminded, that we are expecting large remittances from them at the ensuing Conferences. This is the most favorable opportunity in the year for our friends to send us money free of expense. We never had so much due to us now.—In withholding this money, you deprive not merely the publishers of it, but the venerable and disabled men who have administered to you and your fathers the bread of life, and the suffering widows and orphans of such of them as have gone to their rest.—The proceeds of the paper are appropriated to them. In this light, these debts assume a peculiar character; where they are unnecessarily withheld, subscribers become guilty not only of injustice, but of injustice aggravated by the violation of most affecting considerations of gratitude and charity. But, brethren, how few of you can plead necessity for the non-payment of these debts! Is there not carelessness, to say the least, at the foundation of this evil?—Though the aggregate is large, yet the individual sums are small; a slight effort, a transient sacrifice on your part could pay it. You will feel better, as well as make others feel better, by settling it faithfully. We present the matter to you as Christian men.

THE PREACHERS

Are reminded, that as we have no special agents in the field, our reliance is entirely on them for collecting our bills. The commission we pay is lib-

eral; the task is not difficult; the sum for each appointment is comparatively small. Divided among so many, the rate is reduced to a slight effort, but the aggregate result would be most valuable. We sent you the accounts last winter; will you take them in hand, and do up this work in season? You are requested to make out your accounts for commissions during the year, and be prepared for settlement at Conference. We hope all will be able to pay for their paper with commissions. If any are deficient, it is not too late now to make it up. Let such bring the money for two new subscribers to Conference, and the object will be gained.

F. R.

BAPTIST STATISTICS.

We learn from the Richmond Christian Herald, that there has been a decrease of Baptists in five of the New England States, from 915 in Vermont, to 20 in Massachusetts. Connecticut exhibits a gain of 182. New York shows a decrease of 3,432. New Jersey and Delaware show a small decrease, and Pennsylvania a gain of 33 members. Of the Western States, Ohio, Michigan, and Iowa show a small decrease; Indiana, Illinois, and Wisconsin, an increase. These are the States embraced in the Baptist Missionary Union, in which the decrease has been, in eleven States, 6,427 members, and the increase in five States, 747—showing a diminution, during the previous year, of 5,680 members. We present a tabular view of these States:

Churches.	Baptized.	Members.
Maine,	200	274
New Hampshire,	102	86
Vermont,	12	53
Massachusetts,	124	5,153
Rhode Island,	43	153
Connecticut,	108	755
New York,	811	2,785
New Jersey,	86	373
Pennsylvania,	202	1,686
Delaware,	1	2
Ohio,	477	1,185
Indiana,	364	1,062
Illinois,	292	539
Michigan,	162	610
Wisconsin,	40	77
Iowa,	36	127
Indian Territory,	16	125
Oregon, &c.,	2	40
	3,338	10,074
		270,292

In the States connected with the Southern organization, fourteen in number, the tabular statement exhibits an increase in each State, with the exception of Maryland and Virginia. In Maryland there has, no doubt, been a diminution, and this is the only exception. The loss in Virginia is given at 489.—

The deficiency in the returns of the Dover Association would about offset this loss; but in addition, the Washington Association, containing 1,100 members, is omitted—one church in the Middle District Association failed to report itself; one large church was dismissed to join another Association, in which its returns will not appear before next May. So that instead of losing, Virginia has gained about 1,500 members. The increase in thirteen States is 16,000; the decrease in Maryland, 49; leaving a net gain, in the South and South-West, of 15,951 members.—The largest increase is in Tennessee—2940; the next in Mississippi—2384. Deducting the loss in the North from the gain in the South, the increase in the Baptist denomination, the past year, has been only 10,271 members, a much less number than has been experienced in any one year for many years past. We present a tabular view of the States embraced in the Southern Baptist Convention:

Churches.	Baptized.	Members.
Maryland,	22	89
Virginia,	512	3,478
North Carolina,	454	2,417
South Carolina,	289	2,537
Georgia,	620	3,555
Florida,	129	1,129
Alabama,	427	2,610
Mississippi,	326	1,779
Louisiana,	73	329
Texas,	214	624
Arkansas,	67	75
Tennessee,	685	2,685
Kentucky,	65	2,015
Missouri,	334	1,167
Dist. of Columbia,	4	25
	4,409	23,937
		366,846

OUR MISSIONARY AFFAIRS.

DR. OLIN'S ARTICLE IN THE QUARTERLY.

The last Methodist Quarterly contains an able and eloquent article on the condition of our Missionary work, from the pen of President Olin. It proposes some very important changes in our present system of Missionary operations. The following is his chief suggestion:

"These statistics are made with no intention to cast censure upon the society, or any of its agents, who, we are perfectly aware, have conscientiously discharged what has seemed to be their duty; but for the sole purpose of exposing the inherent and hitherto insuperable repugnance of our existing missionary arrangements to the uncongenial work of evangelization in distant pagan lands. The system requires and perpetuates its narrow favoritism, that an application for aid from the missionary funds, by any rising or waning society of five and twenty members, is likely to be urged upon the board with an advocacy earnest enough to drown the Missionary cry of the five hundred millions of heathen who perish in their sins between the Indies and the Sea of Japan. Is it premature to conclude that we shall never do anything valuable in the evangelization of these nations, without some new arrangements better suited to the purpose? With us, opinion has ripened into a settled conviction, that we must have a distinct board of foreign missions, responsible to God and the church for the zealous, faithful prosecution of that one work, leaving to the present society the field which it has cultivated so long and so well. This division of labor will hardly fail of being highly beneficial to the home interest, while it would open to the church a new and effectual door for the development of its energies in doing good. A more important subject than this will not occupy the deliberations of the General Conference at its session in 1848; and we devoutly hope that no other questions or interests will be allowed to postpone or supplant it. Under a better system, the church would soon roll away her greatest reproach, and regain confidence in her own resources and energy. We should no longer hear of doubtful, mortifying discussions about extra efforts to send out one or two young men, commissioned to represent the entire zeal of six hundred thousand Methodists, for the salvation of five hundred millions of pagans. We doubt not that ten or twenty messengers of mercy might be despatched in a single year, and that we should, eventually, and very soon, assume our just proportion of the great work which Christ has assigned to his church. When we consent to doubt this, we shall doubt the substantial piety of the denomination; for we heartily concur in the statement of Dr. Harris, that 'to decline the missionary cause, or look coldly upon its progress, is to merit the execration of the world we are neglecting, and of the church we are refusing to assist.'"

We add a few more passages:—"In favor of our proposal for the establishment of a separate Board for conducting foreign missions, we may add, that such a change is recommended by the practice of every Christian denomination in this country. Ours, we believe, is the only one that concentrates, under one administration, the management of interests at once so distinct and so important. The example of the British society is inapplicable to our circumstances, as they have comparatively little concern in domestic missionary operations. If, in addition to this indispensable charge, to which we are unable to perceive any reasonable ground of objection, we might borrow from our Canadian brethren an improvement that has vastly in-

creased their missionary resources, we should confidently expect to see the church of our choice enter upon this long neglected field of Christian duty with brightening prospects and fresh impulses, and under a system well adapted to foreign, no less than to home, evangelization. Every Presiding Elder in the Canada Conference is charged with the care of the missionary interest in his district; and it is made his duty, in concert with the churches, to organize missionary societies, and provide for the collection of funds, and to hold, annually, and in all suitable places, missionary meetings, for which he has authority to detail the preachers at his discretion, providing, meantime, for their pulpit, by the aid of local preachers, or otherwise. The introduction of such a feature into our missionary system—of such an element of power, of efficiency, and order—could not fail of producing the most important results. It would diffuse missionary spirit and activity throughout the entire connection, and, at the same time, strongly tend to combine more closely, the different sections of the church under a common system, and for the prosecution of common enterprises—objects of the highest value, which are often counteracted, especially so, we think, in the missionary work, by the subdivision of the church into so many Conferences, each centre of a distinct sphere of operation, and liable, therefore, to fall under the influence of sectional interests and views. The change proposed would unquestionably impose new and onerous duties on the Presiding Elder, who would need to be a man of bodily and mental vigor, as well as of great industry and zeal; but the office would, we think, find its compensation for the additional burden, in its vastly increased usefulness and respectability. Of this opinion, as the first proposed, we are ready to say that we can perceive no good reason against its adoption. It would harmonize perfectly with our itinerant economy. It would be a glorious recognition of the importance of the missionary work, of its identity with Christianity itself. It would make of our denomination, in fact, what it has ever claimed to be, and what it confessedly is for all the purposes of domestic evangelization, an essentially missionary church."

MISSIONS IN AFRICA.

In consequence of the peculiarly trying nature of the climate in Western Africa, the Protestant Episcopal Foreign Missionary Committee have resolved to allow their missionaries to return on a visit to the United States every fourth year, for the purpose of recruiting their health. A similar rule has been adopted by the London Church Missionary Society, in reference to the missionaries at Sierra Leone. This is a bad necessity—very expensive, and a great interference with the Missionary work. Our plan of sending our colored men, chiefly, is the only remedy.

EDUCATION OF FREE PERSONS OF COLOR.

The Journal of Commerce has been shown the will of the late John Woodward, Esq., late of New York, Consul General of the Republic of Texas, by which it appears that the entire estate of this gentleman is left in trust to the Mayor of New York city, to be applied exclusively to the education of free persons of color. Mr. Woodward expresses his preference that they should be educated in Africa. At the time of his decease Mr. Woodward held titles to vast bodies of land (some 2,500,000 acres) in Texas, and the value of the estate will depend upon the validity of these claims.

STATE OF THE UNION.

The English papers say that all the States of the Union have a public debt in England, except Maine, New Hampshire, Vermont, Connecticut, Rhode Island, Delaware, New Jersey, North Carolina, and Missouri—nine. The following nine,—Massachusetts, New York, Ohio, Virginia, South Carolina, Georgia, Kentucky, Tennessee, and Alabama—have paid their interest without interruption. Pennsylvania suspended in 1842, and resumed in 1845.—Eight have failed, and are still in default; Mississippi, Indiana, and Arkansas, failed in 1841; Illinois, Michigan, Florida, Maryland, and Louisiana, in 1842.

LITERARY ITEMS.

An elaborate critique upon three American writers on Philosophy—Prof. Upham, Dr. Schmucker, and Dr. Tappan, appears in the February number of the British Quarterly Review, in which all are highly spoken of. Prof. Upham's philosophical works are praised in the following generous manner, which forms quite a contrast to the usual greeting of an American work in England. "The works of Upham form, perhaps, the most consistent specimen of the application of the inductive mood of investigation to mental science, in the language. Free from the trammels of sects and systems, imbued with a disposition to seize upon what he conceives to be true, wherever he may find it, and directed by a portion of theoretical design as serves to give perspective and scientific accuracy to his inquiries and reasonings, he has produced a book that displays great labor in the collection of facts, patient and comprehensive habits of thought in their generalization, and clear scientific arrangement in the combination of the whole into systematic form."

Prof. Upham's philosophy has met with such approbation in Germany, the land of metaphysicians, that it has been translated into their language.

Professor Napier, editor of the Edinburgh Review, and also of the latest edition of the *Encyclopaedia Britannica*, died at Edinburgh, on the 11th of February, aged 70 years.

PLANT TREES.—Gerard, a quaint, but earnest writer, who flourished long since, gave his fellow men the following good advice. It is as good and applicable now as then:

"Forward," says he, "in the name of God, graft, set, plant, and nourish up trees in every corner of your ground. The labor is small, the cost is nothing; the commodity is great; yourselves shall have plenty; the poor shall have somewhat in time of want, to relieve their necessity, and God shall reward your good minds and diligence."

The venerable Elder Harvey, who preached in New York, within a year, who was much respected for his piety and worth, and who has long been revered for his great age, died at Franklin, Herkimer county, N. Y., on the 18th ult., in the one hundred and twelfth year of his age. He was a soldier in the revolutionary war in New England, but commenced preaching, after peace, and continued a faithful and pious lecturer of the Baptist persuasion, until the day of his death.

CATHOLIC CHURCH.—The statistics of the Catholic Church, recently published by the Archbishop of Theological, Secretary to the Propaganda, show that it numbers,—In Europe, 108 Archbishops, 460 Bishops, and 125,000,000 members. In America, both North and South, 12 Archbishops, 60 Bishops, and 26,000,000 members. In Asia, 26 Archbishops, 4 Bishops, and 1,200,000 members; and in Oceania, 2 Archbishops, 5 Bishops, and 300,000 members.

Correspondence.

PROVIDENCE CONFERENCE.

Fall River—Methodist Church—Conference Doings.

FALL RIVER, April 7.
The Providence Annual Conference is now holding its session in this place. Fall river, at the present time, numbers a population of some twelve thousand. Its location is very delightful, and highly healthful. It stands on a noble elevation of land, and the view, on approaching from the west, is remarkably fine. It is said to contain one of the best of harbors, but as yet, little is done in the line of shipping, the enterprise of the town being turned mainly to manufacturing, possessing an excellent water privilege upon a stream from which it derived its name. It will be recollected, that less than four years since, the town was ravaged by fire—a calamity which laid the whole business portion of it in utter ruins. It is now rebuilt in good taste, and in a most substantial form. Many a massive pile of buildings exhibits the astonishing enterprise of the age.

The M. E. Church was destroyed in the above mentioned fire. It has since been rebuilt, at an expense of some fifteen thousand dollars. It is a noble edifice, and will accommodate a congregation of near a thousand persons. The society numbers some four hundred communicants. A revival of religion has been in progress for some six months past, and still continues in unabated interest. Souls are daily being converted. Praise the Lord.

The Conference opened its session this morning, at 9 o'clock. Bishop Hedding in the chair. The Bishop read the sixth chapter of Hebrew, then gave out, and led the good old hymn, of precious memory, "The praying spirit breathe, The watching power impart."

and at the close of singing, led in prayer. The list was then called, and some sixty preachers responded to their names.

David Patten, Jr., was chosen Secretary, and Daniel Wise, Assistant.

A committee of three, Warren Emerson, Erastus Benton, and A. H. Newton, were appointed Conference stewards.

A committee of three were appointed to furnish memoirs of deceased members of the Conference the past year, viz.: Sewell Lamberton, A. U. Swinerton, and Abel Stevens.

Committee for the Preachers' Aid Society.—Daniel Webb, Paul Townsend, John Hovson.

A committee was then appointed to ascertain the manner in which the missionary money should be disbursed. Frederick Upham, R. W. Allen, B. Othman, for said committee.

Committee on Sunday Schools.—Daniel Wise, Franklin Kirk, Franklin Gavitt.

Committee on Education.—A. Stevens, W. P. Harlow, E. B. Bradford, Cyrus C. Munger, Samuel C. Brown, W. Livesey.

Sanford Benton, John B. Husted, Robert M. Hatfield, committee on the Bible cause.

A committee of five were appointed on the subject of slavery, viz.:—W. Livesey, E. Benton, I. Bonney, Charles Noble, A. Stevens.

Committee to publish the Minutes.—D. Wise, Thomas Ely, R. M. Hatfield.

A committee to report on the best plan of circulating Methodist books.—D. Dorchester, A. U. Swinerton, L. W. Blood.

D. Dorchester, Henry H. Smith, John W. Case, were appointed a committee to devise a plan for the improvement of church finances.

John R. Vail, on trial, was discontinued, from ill health. Adin H. Newton, F. W. Bill, John F. Blanchard, Roger Albertson, Charles H. Tins, elected to Charles' office.

Elders M. Carpenter, supernumerary, was elected to Bishop's orders, and given an effective release.

Bishop Hedding, and Bishop James, are both in attendance, and apparently in good health. Several brethren are present from other Conferences, and some hundred and twenty-five preachers are already present. Who can attend our Conferences, and not become impressed with the vastness and sublimity of Methodist economy? How slowly it exhibits, in its constant workings, the astonishing wisdom of that mind, which, under God, originated it and brought it into operation! This annual gathering of our ministry, this grasping of friendly hands, keeping alive old and endeared acquaintances, extending wider and wider the circle, familiarizing ourselves together in the transaction of business involving our mutual interests, and the prosperity of our common Zion, exerts a secret yet most powerful influence upon the cause of God, which should not be overlooked. And what a grand scheme is the itinerant plan of labor—operating

MRS. JUDSON.

The Commercial says:—"Readers will remember the interest which 'Fanny Forester' excited in this country as a writer, her marriage with Rev. Dr. Judson, and her departure with him to enter upon the Baptist mission in Burmah. Their arrival in that country has been announced in this journal, with the intimation that a letter had been received from her, from which, possibly, we might make an extract. The letter is dated Maulmain, December 5, 1847. Mrs. Judson thus speaks of her new home:

"I write you from my very pleasant but very old-looking house, which I saw for the first time on Monday last. I am delighted with the appearance of things here. The fruits are mostly rich and healthy, the foliage exuberant, and the weather perfectly charming. There is a delicious softness in the air. The people, although very degraded, are exceedingly interesting in appearance, and have faces full of intelligence. I should the Burmans far superior to the Hindoos.

"Our city is a perfect Babel, so far as languages and dress are concerned. Besides English, American, and Burmans, we have people from nearly all the nations of the East—Chinese, Hindoos, Malays, Karens, &c.,—Mussulmans, Armenians, and Israelites.

"There is now passing my window a singular procession—men running and performing various antics, with images tricked out gorgeously, a large, and magnificent carriage, adorned with some dozen gilded umbrellas, fringed with golden drops, crimson tents, and other gay trappings, &c. &c."

"The Long Range" of the Gospel.

"Warner's Long Range" is a good deal spoken of now-days, as a wonderful invention for killing enemies. But let me tell that Warner, and all other geniuses of his cast, that such inventions are a humbug. Such tactics and tools are all but too short-sighted and too short-witted for the work proposed. Enemies are as immortal as any malignant spirit; you might as well try to shoot sin into death, as shoot an enemy. There is but one way given under heaven, by which one can kill an enemy; and that is, by putting coats of fire on his heart; that does the business for him at once. Lie in wait for him, and when you catch him in trouble, faint from hunger or thirst, spring upon him like a good Samaritan, with your hands, eyes, tongue, and heart, full of good gifts. Feed him, give him drink, and warm him with clothing, and words of kindness, and he is done for. You have killed an enemy and made a friend at one shot.—Elihu Burritt.

POPEY IN OREGON.

The following is an extract from a letter of a Popish missionary, in Oregon, to a lady. It is published in the Catholic Indicator, of this city:—

"I have given directions to the Indians of these different tribes, viz., the Flat-heads, the Peuds d'Oreilles, and the Couard d'Alenes, to recite every word the rosary, for one of their great benefactors, meaning yourself. Now, you cannot but be aware, that among the Indians, the beads are recited in each family, so that I am already assured, and I have the consolation of saying to you, that many thousands of prayer beads have already been offered up to God and his august Mother for you. These good Indians—those children of the forest—so dear to my heart, will continue to display their gratitude till I tell them to cease, and that will not be very soon. What confidence have I not in the prayers of those Indians, whose merit is known only to God! O, if it were true that the prayer of him who possesses the innocence, the simplicity, and the faith of a child, pierces the clouds—is all-powerful, and is certainly heard—then be assured that in these new missions, in which the finger of God has been so visibly manifested, these virtues reign pre-eminently, and that the prayer of the Indian will also be heard in your behalf. How happy should I be, my dear, excellent Matam, could I give you to understand how great, how sweet, how enrapturing, is their devotion to the august Mother of God! The name of Mary, which, pronounced in the Indian language, is something so sweet and endearing, delights and charms them. The hearts of these good children of the forest melt, and seem to overflow, when they sing the praises of her, whom they, as well as we, call their Mother. O, I feel confident, knowing, as I do, their dispositions, that they have a distinguished place in the heart of God; and that, through the intercession of Mary, invoked by so many fervent souls, you will obtain from God whatever you ask."

Such is a specimen of Christianity taught our Indians by the Jesuits of France and Italy, and such the nonsense put forth in the enlightened community of Boston, as specimens of Christianity.

It is said that Lord Palmerston is about to demand the liberation of 5000 negroes, whom he affirms are English subjects, detained in slavery in the island of Cuba.

Religious Summary.

Roman Missions in China.—The Romanists have some missions in China, and fifty seven priests, besides one hundred and fourteen native priests. They have two Colleges for the education of native priests; and a large number of schools. The number of their adherents is estimated at about three hundred thousand. The Romanists have never given the truth of Christianity upon them. The Bible and various religious books and tracts have been translated into Chinese by Protestant missionaries, and distributed among the people; and several have been established. There is among the Chinese an increasing desire for information on the subject of Christianity; and the missionaries now preach the Gospel to five or six thousand in their own language.—Ch. Ad. and Journal.

Sensational Offering.—The American Tract Society, the Journal of Commerce, employed twenty men as collectors, who recently offered themselves for that work, whose only salary would require three thousand dollars a year, although they were without means, as a society, to support them. Just at that time, a wealthy merchant at the South, who had been interested in the subject by reading one of the Society's books, accidentally learned that there was such an institution, and pledged to the Society twenty thousand dollars, to support twenty collectors for four years.

Protestant Missions in China.—The present number of Protestant missionaries is thirty-four, who are employed in five different societies, three American and two English. Their Protestant missions are confined to five open ports. Their annual operations may be said to have commenced at Amoy, in 1814, all that was done before that time being preparatory only. There is a hospital at each station, where the natives receive gratuitous medical treatment. While in the hospital, they are in a position favorably to receive the truth of Christianity and the missionaries embrace the opportunity to preach the Gospel to their kindred, and by other means to spread the truth of Christianity upon them. The Bible and various religious books and tracts have been translated into Chinese by Protestant missionaries, and distributed among the people; and several have been established. There is among the Chinese an increasing desire for information on the subject of Christianity; and the missionaries now preach the Gospel to five or six thousand in their own language.—Ch. Ad. and Journal.

Brown University.—It is stated in the Christian Secretary, that a revival of religion commenced in the above institution immediately after the fall of Fasting and Prayer for Colleges. The work began in the senior class. Several of the best scholars experienced a decided change of heart. And now from a class of thirty-four, twenty-five are believed to be Christians. The revival soon extended to the other classes, among which quite a number have been converted. "The whole college is solemnly impressed with the momentous subject of the soul's salvation."

Jerusalem.—The London papers, on the Authority of a gentleman, resident at the East, publishes the fact of the arrival of Dr. Galt, at the Holy City. The bishop, his family, and his household, landed at Jaffa, from which, they conveyed from Malta. The party were welcomed with much kindness by the authorities and others. On the 30th of December they entered Jerusalem, and were met by all the English and other residents, by whom they were escorted into the city, and to the church, where, as the bishop entered, a touching and interesting scene was witnessed.

Summary of Intelligence.

LATER FROM VERA CRUZ.

PROBABLE OPENING OF OUR FIRE ON VERA CRUZ.

The ship Oregon, Capt. Glendon, and the bark Montezuma, Capt. Thompson, arrived last evening from Antonio Lizaro, both having sailed the morning of the 20th inst.

Capt. Glendon informs us that he saw the steamship Mississippi, having Com. Perry on board, on the 20th inst., about 6 miles from Vera Cruz, bound in.

Capt. G. was on shore on the 19th inst., and in the American camp. It seemed to be understood in the camp that Gen. Scott would open the attack on Vera Cruz, at noon on the 20th. He also reports that three or four hours after he sailed he heard very heavy firing, which he thinks was from the American works.

Capt. G. mentions that Gen. Worth is stationed with his command within 700 yards of the city. He also informs us that the general impression was that the city was very willing, anxious to surrender, but that the inhabitants had received information from the castle that if they did surrender, the castle would immediately fire upon the town and destroy it.

Capt. G. says it was reported that there were 1800 troops in the city and 1200 in the castle. We are confident that this is an under estimate.

Among the incidents mentioned by Capt. G., is one that a bomb from the castle fell into the quarters of one of Gen. Scott's aids, but exploded without doing any harm.

Correspondence of the New Orleans Delta, March 11.

The column of Gen. Twiggs moved up this morning, with the mounted riflemen in advance, at 9 o'clock, to take position on the left of the line. The undertaking was a most arduous one, but with Gen. Twiggs, there is no such word as failure. When his cannon could not be hauled by horses, they were pulled and lifted by his men, and they were taken up and over sand ridges, that I should think it utterly impossible, and beyond the power of the physical strength of men, to surmount.

The advance column moved on their positions on foot, by any force that can be brought against them, I am very much mistaken. Having our positions, in the course of two or three days the mortars and heavy cannon will be planted on the heights, when the enemy will have a opportunity of witnessing the effects of our shot upon their city.

I was informed, at a late hour last night, that Col. Persifer F. Smith, with his rifles, had a very pretty fight with a force of about 800 hussars from the city, and compelled them to retire in quick time, with about 25 killed and several wounded, and sustaining a loss of two or three privates killed and wounded.

I have made diligent inquiry into the health of the army to-day, and the surgeons state that they never knew the army to be in better health and condition, and no evidence of any thing like want.

General Scott was making preparations to plant his heavy batteries, and when completed, he will, undoubtedly, summon the city to surrender; and if they should decline, he will be a tremendous shower of shot and shell thrown on the devoted city. It is said the plan is, to plant a battery of forty heavy pieces of cannon, half a mile from the city, in a position to command the town and castle. The guns will throw thirty shells a minute, and will be three quarters of a mile beyond the reach of the guns of the castle.

IMPORTANT FROM VERA CRUZ.

SURRENDER OF THE CASTLE OF SAN JUAN D'ULLOA, AND THE CITY OF VERA CRUZ, AFTER THREE DAYS' BOMBARDMENT.

[Just before putting our paper to press, we received the following interesting report, of the surrender of Vera Cruz, which was received by telegraph from New York, by the Evening Herald, from which we copy.]

NEW YORK, 2 P. M.

The steamer Princeton arrived at Pensacola, on the 4th inst., from Vera Cruz, with dispatches for the government.

She brings highly interesting intelligence of the capture of Vera Cruz and the Castle of San Juan D'Ulloa, after three days' bombardment.

The city and castle surrendered on the 29th. The Mexicans laid down their arms.

Col. Harney, with his dragons, charged San La Vasa outside the city and defeated him.

The castle was short of provisions when it surrendered.

The following summary of proceedings in this most brilliant achievement, is from one of the officers of the Princeton—our achievement that will redound more to the glory of our army and marine among the nations abroad, than any that has yet had place on our coast.

March 9. Disembarkation of troops commenced. 13. Investment of the city completed. 18th, trenches opened at night. 22d, city summoned to surrender—refused—7 mortars opened a fire of bomb shells. 24th, navy battery of 3 long 32 pounders, and 36 pounders, paidian guns, opened a fire in the morning, distance 700 yards. 24th, another battery of 24 pounders, and 3 mortars opened.

This day the Naval battery opened a breach in the walls of the city. The fire was very destructive to the town. 26th, early in the morning the enemy proposed for a surrender. Commodore Perry, superintendent of the Naval operations. Com. Conner is on his way home.

Total American loss, 65 killed and wounded. Among the killed, are captains Vinton, and Alburtis, and midshipman Shubert. The wounded were all doing well.

The American flag was hoisted on the castle at noon, on the 29th.

General Scott held the city of Vera Cruz, while second in command, and occupied the Castle.

The Mexican force was composed of 3000 regulars, and about the same number of irregulars.

Lieut. De Losin of the 21st infantry, and Lieut. Niel, of the 2d Dragons, wounded.

BATTLE IN NEW MEXICO.

Expresses from Santa Fe reached St. Louis on the 29th ult. Two thousand irregulars marched against Santa Fe—Capt. Morris marched out to Moro Valley, and defeated the Mexicans with great slaughter. The remainder fled to the mountains.

The assassination of Gov. Bent is fully confirmed. Twenty-five other Americans were killed.

Latest news had just reached by express from Santa Fe. The date of the battle is not given.

The Battle Field.—A correspondent of the New Orleans Tropic writing in relation to Buena Vista, says:—"Throughout the action, Gen. Taylor was where the shot fell hottest and thickest, two of which passed through his chest. He constantly evinced the greatest quickness of conception, and a cool, unerring judgment, not to be baffled. Gen. Wool was wherever his presence required, stimulating the troops to victory and exertion. The operations of Gen. Lane were confined to his own brigade, and his efforts were worthy of better material for their application. Major Bliss bore himself with his usual gallantry, having his horse, as at Palo Alto, shot in the head. Mr. Crittenden, a son of the Senator from Kentucky, was conspicuous in the field, as volunteer aid to Gen. Taylor, and the medical director's assistant surgeon, Hitchcock, could sometimes be seen, where the balls fell fastest, binding up a wound, or dressing up a broken leg, with true professional zeal, and, anon, galloping with the order of an amateur knight, conveying orders to different commanders."

Interesting from California.—We have been favored with the perusal of a letter from a master of an American ship on the coast of California, to a gentleman in this city, dated at St. Francisco, Nov. 21. We have only time now to make the following interesting and important extract, by which it will be seen that the new American Consul at Monterey is a prisoner in the hands of the Californians:—

The Savannah has just arrived here from San Pedro. The report of an action at San Pedro is false. There has been no action since the death of Capt. Merwin. Commodore Stockton is at San Pedro, waiting to be joined by Col. Fremont, who left Monterey with 400 men and a plenty of horses, last week. When together, I suppose they will make clean work of it, and drive out of the country every one who has taken up arms.

Mr. Thomas O. Larkin, American Consul at Monterey, has been taken prisoner by the Californians, and it is thought they will carry him off to Sonora. This will be bad for the republicans, as he had contracted to supply a large amount of provisions and stores for them. He was taken at St. Juan, on his way to Monterey.

The vessels of war here are the Congress, Savannah, Warren and Portsmouth. The Cyane is daily expected from Mazatlan. The schooner Julia Ann arrived last week, a prize to the Cyane, and the brig MacAlister, a prize to the Warren, cut out of the Mazatlan.—[Traveller.]

From Tampico.—Intelligence from Tampico to the 14th ult., states that everything was quiet at that time. A. N. O. paper says:—"We find in the Sentinel a report of the proceedings of a meeting called to hear the report of a committee appointed to raise subscriptions for the suffering poor of Ireland. It appeared that \$507.28 had been raised, the 11th inst., raised, and measures were taken which will, no doubt, bring in a much larger sum. It is due to the Mexicans to say that an intimation was given on their behalf, that if called upon for the purpose, they would cheerfully unite in the benevolent purpose of the meeting. A committee was accordingly appointed with this object."

This is one of the most gratifying incidents of the war. Americans and Mexicans fighting against each other in the field, but in a conquered city acting zealously together, in contributing to alleviate the dreadful distresses of the inhabitants of another part of the globe!

From the City of Mexico.—The New York Sun of Monday says:—

The Washington Union of Friday night gives extracts from Mexican papers as late as March 5th. The contest in the capital still continued. The contending troops were firing upon each other from buildings in the city, and had been walking along the streets. So great was the consternation that a quorum of Congress could not be got together, and what members did meet, assembled in the hall of the Academy of Arts. Gen. Barragan, the chief of the revolution, had proclaimed Santa Anna President.

Anti-Rent Outrages.—A letter dated Hudson, (N. Y., March 31, in the New York Evening Post, says:—"This city is now in great excitement on account of another anti-rent outrage, which occurred to-day. Mr. Edward F. Carter, one of our citizens, has just been brought into town, so heavily bruised and mangled, that his friends could not have identified him. Several others were also badly beaten. These men went with the Deputy Sheriff to arrest one of the Finkles, so notorious in this county. Several similar outrages have been recently committed in the county. Last week one man, with his sick wife and children, was turned out of his house at midnight, and himself tarred and feathered, by thirty or forty men in Indian disguises. Two others were driven from their possessions the same week. This is sad and new—and judging from the past, we fear that Gov. Ford will not be prompt to sustain the majesty of the laws."

A Will set aside for an attempted Fraud.—It was recently stated that the will of the late Judge Martin of Louisiana had been declared null and void, but not, as has been stated, on the account of the blindness of the testator. The real ground of the decision was, that the testator had attempted to defraud his creditors. The will was a probate tax of ten per cent., upon bequests to foreigners. To evade this tax, Judge Martin, whose pious disposition looked beyond the grave, bequeathed all his property nominally to his brother, a resident of New Orleans, but with a secret understanding that there should be an equal division among all his relatives, most of them being Frenchmen, residing in France. For this attempt to escape the probate tax the will was set aside. The amount of tax coming to the State will be, it is said, about \$90,000.

Collision between the steamers Oregon and Knickerbocker.—On Saturday afternoon, the steamer Knickerbocker, Capt. John Van Pelt, was run into by the steamer Oregon, Capt. Thayer, while passing Hallett's Point, in Hurlgate. The two boats left New York at the same hour, (3 P. M.) the Knickerbocker taking the lead, and keeping it till both boats arrived at Hurlgate. On turning Hallett's Point, near the Knickerbocker, the Oregon increased her speed, and attempting to pass, while under full headway, ran foul of the Knickerbocker, seriously damaging her bulwarks, and tearing up her stern, paring her wheel chain, &c. For a few minutes the Knickerbocker was in very great peril; the anchor of the Oregon passing very near one of her boilers. The Oregon, after the accident, rendered what assistance she could, and the Knickerbocker soon proceeded on her way to Norwich.

Liens Law.—A bill to establish the lien of mechanics and others, on land and buildings, has been reported in the Massachusetts House. It provides that mechanics and others, who labor in the erection or repairs of buildings may have a lien for their wages on such buildings and the materials furnished therefor, and the whole piece of land on which the same are erected. Persons who furnish materials to erect or repair buildings, are to be paid for the value of said materials. This act is just such an one as our mechanics need to protect them from the sham transfer of buildings, which frequently take place while in process of erection. We really hope the bill will pass.

Steamboat Burnt, and Loss of Life.—The New Orleans papers state that the steamboat Clinton, Capt. Adams, on her way to Bayou Sara, took fire on the night of the 21st ult., near "Bonnet Carré Point," and was totally consumed with a valuable cargo. The fire broke out in the wood pile near the boilers, and spread with such rapidity that the cabin was soon in flames. She was run immediately on the bar, when all on board precipitated themselves into the river. All were saved, with the exception of one deck hand, two deck passengers, the bar-keeper, the second engineer, (Mr. Weaver), and the cook, and chamber maid, who were drowned. The entire coast and Bayou Sara mail was destroyed.

The Massachusetts Regiment.—The bark Barling Brothers, with the companies of Captain Webster and Felt, arrived at Brazos on the 13th ult. A passenger who arrived at Brazos on the 13th ult. A passenger who arrived at Brazos on the 13th ult. A passenger who arrived at Brazos on the 13th ult.

Wholesale and Retail Trade.—The regular session of the Legislature, and the coming of the winter, has been a season of great activity in the wholesale and retail trade. The Legislature, and the coming of the winter, has been a season of great activity in the wholesale and retail trade.

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A Canal to connect the Atlantic and Pacific.—The steamer Polk, which sailed from Norfolk on Friday, for Muscatulo, in the bay of Campancho, took out an armament for the purpose of taking occupation of that port. She is to make a complete survey of the coast in the neighborhood of the isthmus, with a view to its occupation, possibly preparatory to the opening of a ship canal across to Tehuantepec. A ship canal of sixty miles, it is said, will unite the waters of the two oceans.

Printers in the Army.—The following incident goes to illustrate the great numerical force of the printers with the army. Gen. Scott, on a recent occasion, wanted to have some general orders printed at a given time. He sent directions to the office of the Tampico Sentinel to have them done. He was told that in consequence of the scarcity of hands the work could not be accomplished. He then, on morning parade, ordered all printers to step forward three paces from the ranks, when several hundred men, all printers, obeyed the order!—N. O. Delta.

New England Rich Men.—Peter C. Brooks, of New England, is said to be worth \$6,000,000; J. P. Cushing, \$2,000,000; Abbott Lawrence, \$2,000,000; Ames, at \$1,500,000; and William at \$1,000,000; T. H. Perkins, \$1,500,000; Daniel Sears, \$1,500,000; the three Appletons, \$1,000,000 each; Jonathan Phillips, R. G. Shaw, and William Sturgis, the same sum. Twenty-two millions of dollars owned by thirteen men.

A Flour Merchant of Boston was made so happy by the news brought by a late arrival of the Hibernia, that visions of prospective profits mingled with his dreams, as he quietly smoked in his church on Sunday morning. The minister was denouncing upon the unchristian character of such things. "What is the price of all earthly happiness?" he asked, in rather an animated tone. "Forty-two shillings per barrel," replied the flour dealer.

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